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Pālibhāsāya Parivattana Dukkharatā

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Uddeso

Tathāgatabhāsitaṃ pana kusalagavesanassa aggaphalaṃ bhavati. Taṃ gambhīradhammapariyāyaṃ kira lokassa saññāpetuṃ Buddho Bhagavā desanā maggaṃ uccini. So Bhagavā bhāsaṃ upakāraṃ katvā, pasesaṃ dhamma desanā vidhikkamaṃ tasmaṃ yojesi. Tadatthāya māgadhī bhāsāmeva bhāvitaṃ. Māgadhībhāsā pana bahunnaṃ janānaṃ vohārabhāsā ahosi. Tasmaṃ kale “sabbāṃ atthī,ti vādañca sabbāṃ natthī,ti vādañca” pākatako ahosi. Tatheva taṃ vāde nissāya tadānubaddāni padāni ca nipajjimsu. Buddho'pi tāni padāni upasevanto dhammaṃ desesi. Imasmiṃ pakaraṇe Buddho Bhagavā janaviññānūcitabhāsāya sallapi. Tadā janasammutiṃ nissāya so attano vacanapathaṃ vohari. Apitu ‘paticcasamuppannaṃ’ ādi visesatarāni vacanāni ca vohari. Tāni padāni vattamānakāle Āṅgala'di nānā bhāsāhi parivattenti. Āṅgalabhāsā pana Kittuladdhimūlikā bhāsā. Tassā vacanakosam'pi tāya ēva laddhiyā paripuññā. Sogatadhammassa parivavattana visaye sā Āṅgalībhāsā dubbalā. Vacana kosassa hīnatāya. Idaṃ pana tassa nidassanaṃ.

Aggañña suttanti idaṃ Āṅgalībhāsāya “*The Book of Genesis*” iti parivattimatthi.

Idha mayhaṃ pariyesana kiccaṃ pana sogatāgame paribhāvitavacanāni paccupannadīpantarabhāsā saṅkhatāya Āṅgalabhāsāya anavajjena parivattitāni vā na vāti gavesanaṃ hi.

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Pariyesanapañho

Māgadhī vohāraṃ Āṅgalībhāsāyaṃ parivattane kiṃ dukkharaṃ.

Pariyesanappayogo

Gantha pariśīlanena saddhiṃ sayāṃ nirikkhaṇaṃ imasmiṃ pariyesana payogo bhavati.

Sākacchā

Dassanaṃ pana bhāsāya eva avibujjhate. Buddhavacanaṃ kira māgadhī bhāsāya desitaṃ. Paccupanne theravadī sogatadassanaṃ pāli bhāsāyaṃ likhitamatthi. Taṃ aṭṭharasādika dvāvīsatime vase Rhys Davids mahāsāyo England nāma dese 'Pāliganthasamāgamo' nāma samitiṃ ārabhanto teṭṭhaka buddhavacanaṃ Āṅgalī bhāsāya parivattituṃ ussahi. Tattha so tadā buddhavacanaṃ Āṅgalībhāsāyaṃ āropento anavajjameva vacanaṃ gahitoti maññe. Tatha'pi tāni vacanāni Kittuladdhi nissitani bhavanti. Tesāṃ atthampi tameva nissitaṃ. Te atthā pāliyaṃ na sākallena sameti. Nidassanāni upaparikkhīyante.

Pāramitā pana sogatāgamāyamevāyatto saṅkappo bhavati. Tadatthāya Sīhalabhāsāya racito Sogatasaddakose "*buddhatvaya læbīma apekṣaven ātmayak pāsā karana piṅkaṃ, perundaṃ*" (Liyanage, 2010 : 1022)" ādī nāyaṃ ca, tathā'pi Sumaṅgalasaddakose "*tusnā mana dustiṅgen piḍita novuṅā upaya kausalya pariguhita vū dānādī kusala karma*" (Sorata Himi, 1999 : 587) ādī atthadassitāthi.

Kintu Āṅgalī bhāsāya parivattita padato yathā '*perfection*' (Bodhi Bhikkhu, 2007 : 69) ādīvasena vacanaṃ Ñānamolī, Ñāṇathilokayativarā (Ñāṇtilolka thero, 1980 : 153) ca, Pāli-Āṅgalasaddakosaṅca (Davids, 2004 : 454) dissate. Kintu *perfection* ādī vacanaṃ Oxford saddakose "*completion, making perfect, full development*" (Fowler, 1964 : 903) ti vijjate. Tattha padatthaṃ Malalasekara nāma Āṅgalasīhalasaddakose evarūpaṃ āha. "*nimāva, samāptiya, pariṇatvaya*" (Malalasekara, 2008 : 298) ti. Tasmā *perfection* nāma vacanaṃ imassa vacanassa na patirūpaṃ.

Abhidhamma'ti imassa vacanāya Sumaṅgala saddakose iminākārena vivareti. "*siyalu dharmayan citta cetasika rūpa nibbāna vasayen kotas satarakata beda desana kala visisṭha dharmaya*" (Sorata

thero, 1999 : 78) ti. Siri Liyanage tassa saddakose “*tripitakaye tunvana pitakayata ayat dharma koṭṭhasaya. Siyalu dharama citta, cetasika, rūpa, nibbāna vasayen bheda dakvā vadāla dharmaya. Siyalu sathun siyalu vastān sædena mūla dhātu vibhāga koṭa dakavana ē mūla dhatu ativana hati pavatana hati uganavana nirvāṇaya vibhagakota dakvana dharmaya.*” (Liyanage, 2010 : 147) ādī nayan vivarati. Āyasmata Bodhissa ‘*A Pāli-English Glossary of Buddhist Technical Terms*’ nāma potthake ettha vivaraṇaṃ na vijjate. Pāli-Āṅgalasaddakose abhidhammanti etthaṃ padam “*The Special Dhamma Theory of the Doctrine*” (Davids, 2004 : 65) nayena paridīpitaṃ. Atha ca nūtanapanditajanā ‘*Metaphysical*’ nāma vacanampi voharanti. Kintu ‘*metaphysical*’ iti “*ādhyātma vidyava, pārabhautika, athisaya gūḍha, nyāyātmaka, adbhāta*” (Malalasekara, 2008 : 898) ādī nayena Malalasekaro vivarati. Tattha Oxford saddakose “*based on abstract general reasoning, over subtle, incorporeal*” (Fowler, 1964 : 763) ādinā atthaṃ paridīpayate. Kākkapalliyamhi Anuruddhayativaro pana abhidhamma padatho ūcita abhinava padam upaseveti. “*Abhidhamme Abhivinaye pañham puṭṭho - being questioned on Abhidamma (extended doctrine)*” (Anuruddha Thero, 2004 : 114) ti atthaṃ dīgham karoti ādinā abhi viṣiṭṭho dhammeti nayena samana vivraṇa padam dissate.

Paṭiccasamuppādanti idaṃ padam Sogatasaddakose “*Bauddha darsanaye kiyavena hetu phala pramaparāve cakraya avidrayava nisā sanskāra, sanskāra nisā viññāna me ākāra hetu niyāmaya*” (Liyanage, 2010 : 934) ti. Sumaṅgalasaddakose ca “*hetuvak nisa upan saṅskārādī phalayan upadavana avidyādi heturāsiya*” (Sorata thero, 1999: 567) ādī nayena vivarati.

Tadattāya pākaṭam pāribhāsika-padam vijjate. ‘*Dependent Origination*’ (Bodhi Bhikkhu, 2007 : 59) ti. Pāli-Āṅgalasaddakose abhinava padani paridīpayati. “*Happening by way of cause, working of cause & effect, causal chain of causation. Causal genesis. Dependent Origination.*” (Davids, 2004: 394) ti. Āyasma Nāṇatiloko ca etthakeneva paridīpayati. “*Dependent origination is the doctrine of the conditionality of all physical and psychical phenomena*” (Nāṇātiloka thero, 1980: 157) ti. Imāni ubhayāni vacanāni atthāni pana Malalasekarasaddakose,

Dependent - ‘yapena, āvasthika, asambhāvya, vahala, apradāna prayatta’ (Malalasekara, 2008 : 380).

Origination - idisakaṃ nāma vacanaṃ na vijjate. *Origin* - ti 'Ārambhaya, mūlaya, mūla laksaya, sambhavaya' (Malalasekara, 2008 : 1010) ti. Tasamā paṭiccasamuppāda iti imassa padassa *Dependent Origination* iti atthaṃ na kho patirūpaṃ.

Siri Liyanage mahāsayo **Bodhisattanti** imaṃ evaṃ paridīpayati. "Matu buddhatvaya apekasā karamin budukenekunge vivaraṇaya læba sasara særisaraṇa utum pudgalaya. Anāgatayedī ekānatayenma budubava labana sattvayā" (Liyanage, 2010 : 1063) ti. Tadatthaṃ āyasma Bodhi yativarō itivuttaṃ 'Creature pledged to enlightenment' (Bodhi Bhikkhu, 2007 : 74) Pāli-Āṅgalasaddakose pana 'Being detained to attain fullest enlightenment or Buddhahip' (Davids, 2004 : 491) ādina paridīpayati. Kintu 'enlightenment' nāma idaṃ vacanaṃ Oxford saddakose "Free form prejudice or superstition" (Fowler, 1964 : 403) ti ca, Malalasekara saddakose "vibodhaya, prabuddhavīma, avabodhaya, sarvaṅgvaya" (Malalasekara, 2008 : 468) ca, atthaṃ paridīpayati. Tasmā idaṃ visammutikaṃ vacanaṃ nissāya 'enlightenment' iti atthaṃ na kho patirūpaṃ.

Nibbhānaṃ pana sogatadhammeva sahaḷāsaṅkappa bhavati. Tadatthāya āyasmā Bodhi yativarō 'nibbāna. – Extinction' (Bodhi Bhikkhu, 2007 : 54) ti atthaṃ gaheti. Tatheva āyasma Ñāṇatilokaṅka, 'Extinction - To becoming extinguished' (Ñāṇatiloka thero, 1980 : 128) ti. Pāli-Āṅgalasaddakose pana "We don't find its distinctive application till later and more commonly in popular use" (Davids, 2004 : 362) vasena paridīpayati. Tathāpi ayaṃ pāribhāsikapadaṃ Oxford saddakose vivaraṇatthaṃ pana pariyattidesanassa na patirūpaṃ. "Extinction –extinguishing, making, being, becoming, extinct" ti. Tatheva āyasamato Ñāṇatilokayativarassa atthe pana doso atthi. 'Extinguished – put out, quench, eclipse' ti.

Samodhānaṃ

Yathā mayā dassitākarena Āṅgalībhāsāya sogatadhammassa atthaṃ vivarithuṃ nappahoti. Tadatthāya āyasmatā Kākkapalliyamhi Anurudda yativarēna 'Dictionary of Pāli Idioms' pottake bhāvitavidikkamo tathā amhipi bhavitabbaṃ. kiṃ pana so viddhikkamo, Māgadhī vohāraṃ padaṃ parivattetuṃ Māgadhika voharameva uñjitabbaṃ. Uttesu thānesu Āṅgalī vacanānīpi yojetabbaṃ. (Ayaṃ pana sanidassano)

Nibbānaṃ sacchikareyya – M. II.

242

(He) would experience Nibbāna; *sa + acchi + kareyya, opt. 3rd. sg.*

Nibbānasaññā paccupaṭṭhitā – A.

III. 443

Present is the sense of Nibbāna; *pati + upa + Sthā + i + ta, pp.*

Nibbānasappāyā paṭipadā – S. IV.

134

The way, conducive to the attainment of Nibbāna

Pamukhapādani: Pāramī, Abhidhamma, Paṭiccasamuppāda, Bodhisatto, Nibbānaṃ

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